Summary of the Firday Sermon Delivered By Hazrat Mirza Tahir Ahmad – Khalifatul Masih IV. On 31st July 1998, in Islamabad, Tilford – United Kingdom

And from those who believe and do good works, We shall surely blot out their ills and We shall surely give them the best reward for their works.

> *The Holy Quran*. al-Ankabut [The Spider]: 8.

In this verse Allah the Almighty promises the believers who act righteously that *'We would certainly remove from their ills'* and moreover would reward them for the best of their deeds. I want to advise you through some statements of His Holiness the Promised Messiah (peace be on him) in explanation of this verse:

> Narrated Abu Burda that his father said 'The Prophet ﷺ sent Mu'az and Abu Musa to Yemen telling them 'Treat the people with simplicity and never be harsh on them; give them glad tidings and never fill them with aversion; and love each other, and never dispute.'[1]

It is against Islam to be harsh or to teach harshness. Our preaching is based upon the precept that we fully act upon these teachings of the Holy Prophet Muhammad ﷺ the Messenger of Allah with diligence. The Ahmadiyya Community worldwide are constantly advised to carry out the duties of the whole world and to serve as much as they are able to. So it is also important to instruct them as to how to go about this service. To serve in a way that does not tire them, not to exhaust themselves so that they have to stop:

> Narrated Ayesha: The Prophet ﷺ used to construct a loom with a Hasir at night in order to pray and during the day he used to spread it out and sit on it. The people started coming to the Prophet ﷺ at night to offer the prayer behind him When their number increased, the Prophet ﷺ faced them and said 'O people! Do only those good deeds which you are strong enough to do, for Allah does tire but you get tired, and the best deeds to Allah are the incessant ones even though they were few.'[2]

Remember that righteous actions would keep on increasing your strength.

To summon the whole world to the way of Allah the Almighty and to help them in traversing this path, to turn godless people into godly people through teaching and moral upbringing is not a task that can be fully accomplished by any body of people and one that never can be completed so if you coerce yourself into it, Allah does not tire, but you would tire [of it]. So only those actions are appreciated by Allah which are consistent even if they be a few.

The Holy Prophet ﷺ would keep an eye on the weak lest they were tired and so that nobody be burdened beyond their capacity.   There are various examples of this from the

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[1] Bukhari, Muhammad bin Ismail. *Sahih Bukhari*.
[2] Ibid.

blessed life of the Holy Prophet ﷺ. According to the situation of the time he himself would deliver long or short addresses:

I. Narrated Mu'adh bin Jabal: I accompanied the Prophet ﷺ on a journey. One day I was near him while we were moving so I said 'O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said 'You have asked me about something great, but it is easy for whomever Allah makes it easy: Worship Allah and do not associate any partners with Him, establish the Prayer, give the Alms, fast in Ramadan and perform Hajj to the Shrine.' Then he said 'Shall I not guide you to   the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire - and a man's praying in depths of the night.' He said 'Then he recited':

> Their sides shun their beds and they call on their Lord in fear and hope, and they give some of what We have bestowed them.
> And no soul knows what joys of the eyes are kept hidden for them, as a reward for their deeds.
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> *The Holy Quran*. al-Sajdah [The Prostration]: 17, 18.

Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said 'Of course O Messenger of Allah! He said: 'The head of the matter is Islam, and its pillar is the Prayer, and its hump is Jihad.' Then he said: 'Shall I not inform you about what   governs all of that?' I said 'Of course O Messenger of Allah!' He ﷺ said 'So he grabbed his tongue. He said 'Restrain this.' I said 'O Prophet of Allah! Will we be taken to account for what we say?' He said 'May your mother grieve your loss O Muwaz! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?'

II. Shahr bin Hawshab said: I said to Umm Salama 'O Mother of the Faithful! What was the supplication the Messenger of Allah ﷺ said most frequently when he was with you?' She said 'The supplication he said most frequently was 'O Turner of hearts, make my heart firm upon Your religion.' She said 'So I said 'O Messenger of Allah! Why do you supplicate so frequently 'O Turner of hearts, make my heart firm upon Your religion.' He replied 'O Umm Salama! Verily, there is no human being except that his heart is between 2 Fingers of the Fingers of Allah, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate.'[3]

Do not only intend to make all these things your life's sustenance, make them your life's sustenance. Whatever your attitude in this *Jalsa* it should be in light of these instructions because it is not right to hear the instructions of the Holy Prophet ﷺ and then to delay in acting accordingly. The reason is that life cannot be trusted. We do not know how long we shall live so it is not correct to hear something good and delay in acting accordingly. his Holiness the Promised Messiah (peace be on him) says:

> In order to reform the spiritual state and to eat the fruits of this position you should supply this garden in time the waters of your eyes and replenish this garden with the waters from the

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[3] Tirmidhi, Abu Isa Muhammad. *Jami' at-Tirmidhi*.

stream of righteous actions so that it may swell and turn lush green and grow and flourish so as to enable you to eat the fruits thereof.[4]

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[4] Ahmad, Hazrat Mirza Ghulam. 23rd March 1903. *Malfuzat: iii*. 181.